

A Recommended Wedding Ceremony for Noahide Couples

approved by Rabbis J. Immanuel Schochet o.b.m. and Rabbi Moshe Weiner, shlita.

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Step 1: The Preparations

- (a) Read the information on our web page https://asknoah.org/noahide_marriage
- (b) Well in advance of the wedding, the female guests can be requested to dress in appropriate clothing, according to the Noahide community's standards of modesty. This could be done with a note inserted into the wedding invitation.
- (c) See Step 11 at the end, about placing charity cans where the guests will be eating.

Step 2: The Chuppah

The wedding ceremony takes place under a traditional canopy with four posts, which is called a *chuppah*, as a symbol of the home to be built and shared by the couple. Even before the Flood, couples were married under a chuppah, beginning with Adam and Hava (Eve). It is open on all sides, just as Abraham and Sarah had their tent open on all sides to welcome guests from every direction with amazing hospitality, in order to teach others about the One True G-d.

(Note: Rabbi Moshe Weiner has stipulated that wine should not be used in a Noahide wedding ceremony.)

Step 3: The Procession of the Groom and the Bride

In the processional, which may be accompanied by music, first the groom proceeds to the chuppah. Then the mothers (if present and participating) proceed with the bride from a back room or back area to the chuppah and circle the groom one time. This symbolizes the idea of the woman being a protective, surrounding light of the household, that illuminates it with understanding and love from within and protects it from harmful negative influences on the outside.

Step 4: Recalling the Seven Noahide Commandments

Optionally, the bride and groom may together say this paragraph and the following seven lines:

"The seven colors of the rainbow symbolize G-d's covenant with all of mankind. We remember our commitment to the following Seven Commandments for the nations, that G-d gave through Noah and He later gave through Moses at Mount Sinai. We also call to mind the corresponding Seven Attributes of G-d that are reflected in the powers of our own souls:"

- » Do not Commit Sexual Transgressions, which reflects the attribute of Kindness
- » Do not Murder, which reflects the attribute of Strength and Restraint
- » Do not Steal, which reflects the attribute of Beauty and Mercy
- » Do not Worship Idols, which reflects the attribute of Eternity
- » Do not Blaspheme, which reflects the attribute of Splendor and Humility
- » Do not Eat Flesh Taken from a Living Animal, which reflects the attribute of Foundation and Connection
- » Establish Courts of Justice, which reflects the attribute of Kingship.

Step 5: Reading on Marriage

A reading or short speech on the Torah-based concept of marriage may be read in parts by one or more persons whom the bride and groom wish to honor – for example, an officiating Rabbi, or brothers, sisters, parents, friends, etc.

Step 6: Marriage Contract

A designated person reads the couple's Noahide marriage contract to those present, detailing the groom's and bride's obligations to one another.

Rabbi J. Immanuel Schochet o.b.m. provided the following basic text, with the stipulation that it should be verified (and adjusted if necessary) to be a valid contract by the standards of the secular legal system under which the couple will be registered as married (reprinted here based on *The Divine Code*, Part 6, topic 4:5):

By the Grace of G-d

On the ____ day of the week, the ____ day of the month of _____ in the year 20'__ in the civil calendar, corresponding to the ____ day of the Hebrew month of _____ in the year 57__ since Creation according to the calendar of the People of Israel, here in the community of [city:] _____, [state/province:] _____, [nation:] _____ the bridegroom [full name:], _____, said to the bride [full name], _____ :
“Be my wife according to the laws of the Torah of Moses as they relate to *B'nai Noach*, the Children of Noah. I pledge to respect, honor and maintain you conscientiously and in honorable fashion as becoming ethical and honorable people, and assume all the responsibilities incumbent upon a loving and faithful husband, living with you as husband and wife according to universal custom and providing you with all necessities of life.”

Miss _____, the bride, agreed to become his wife, and pledges to honor and respect her husband and to assume all the responsibilities incumbent upon a loving and faithful wife, living with him as wife and husband according to universal custom and maintaining a harmonious household.

Mr. _____, the bridegroom, made this declaration: “I accept upon myself all moral, emotional and financial obligations of this marriage contract. I also accept upon myself to provide all necessities of life for any children G-d may bless us with, at least until their age of secular majority or marriage. I declare and affirm that all my present and future properties and possessions shall be liable to these undertakings during my lifetime, and after my lifetime, from this day and forever. If a question arises regarding practical fulfillment of these obligations that I have accepted, my intent is follow decisions of a Jewish Orthodox rabbinical court that will rule according to the Torah Laws for *B'nai Noach*.”

The obligations of this marriage contract were accepted by Mr. _____, the bridegroom, and Miss _____, the bride, according to all the strictest usage of all marriage contracts according to the prevailing civil laws and social norms.

A binding acceptance of this contract by Mr. _____, the bridegroom, and Miss _____, his bride, regarding everything written and stated above, is made by both, by affixing their signatures to this document before the affirming witnesses:

Mr. _____ Miss _____
(signature) (signature)

Affirmed and signed on the above date before:

_____ (Witness)

_____ (Witness)

Step 7: The Ring

Giving a ring is traditional in most cultures. By accepting a ring from the groom, the bride shows her formal consent to become the groom's wife. A ring is round, to symbolize an endless relationship of love and commitment.

Exchange of marriage pledges:

The Groom says: "Behold, you are betrothed unto me according to the Laws of Moses as they relate to *B'nai Noach*, the Children of Noah. I pledge to respect, honor, and maintain you. I assume all the responsibilities incumbent upon a loving and faithful husband, and I pledge to lead my life according to the Torah of Moses as it relates to *B'nai Noach*."

The Bride says: "Behold, you are betrothed unto me according to the laws of Moses as they relate to *B'nai Noach*, the Children of Noah. I pledge to honor and respect you. I assume all the responsibilities of a loving and faithful wife, and I pledge to lead my life and build our home according to the Torah's Noahide Laws, so it will be a sanctification of G-d's Name in the world."

The bride and groom recite the following praises to G-d:

Blessed is G-d Who created everything for His glory.

Blessed is G-d the Creator of man.

Blessed is G-d Who created man in His image, in the pattern of His own likeness, and provided for the perpetuation of mankind. You, Creator of mankind, are blessed.

Blessed is G-d Who created joy and celebration, bridegroom and bride, rejoicing, jubilation, pleasure and delight, love and brotherhood, peace and friendship.

Blessed is G-d Who makes the bridegroom and the bride rejoice together.

Step 8: Congratulations! Mazal Tov!

The master of ceremonies says, addressing the bride and groom by their given names:

"_____ and _____, upon these declarations and vows, in accordance to all the laws of the State [or Republic] of _____, you are now to be known as Husband and Wife."

The groom may now break a glass wrapped in cloth by stomping on it. This act serves as an expression of sadness over the destruction of the Holy Temple in Jerusalem, which the Hebrew Bible calls a House of Prayer for all nations. Even at the moment of greatest rejoicing, we are always mindful of the Bible's instructions to remember Jerusalem the Holy City, and to look forward to the eternal Third Holy Temple that will be established when the true Messiah comes, speedily in our days.

"MAZAL TOV – Congratulations!"

Step 9: After the Ceremony is Concluded

After the ceremony is concluded, since the bride and groom are in public, they should maintain modest behavior with each other, in terms of kissing, etc.

Step 10: The Wedding Meal

A convenient place is made available for washing hands before the wedding meal. (Gentiles / Noahides do not say a blessing or have a special ritual for washing their hands before a meal.) If bread is served, the blessing over bread is recited at the start of the meal – for example: “Blessed are You, L-rd our G-d, King of the universe, Who brings forth bread from the earth.”

(If any Jews will join the meal, an option for kosher food should be available for them. This can be planned by consulting with an Orthodox Rabbi. The minimum option for kosher food would be uncut fresh fruit. Kosher food meals that are certified kosher and double-wrapped and double-sealed can be ordered in advance.)

The short “Grace After Meals” that was authored by Abraham, or the longer version that was authorized by Rabbi Moshe Weiner of Jerusalem, is recited by the Gentiles / Noahides after they partake of the meal. The bride and groom may honor someone to lead this prayer.

For the text of these and other blessings, see the web page <https://asknoah.org/faq/short-blessing-after-food>

Additional prayers may optionally be added at the end of the “Grace After Meals”.

Note: Cards with the Grace After Meals for Noahides may be ordered from the Asknoah.org on-line store.

Step 11: Charity (Tzedakah)

Charity cans may be placed on each table before the meal and/or in the wedding reception rooms to encourage the guests to give charity to a worthy cause. At the end of the event, the bride and groom collect the cans, and later, when the money they contain is disbursed appropriately for a worthy charity, this will add merit and blessings for the bride and groom from the outset of their new marriage. It is also important to remember that the Sages of the Talmud taught that giving proper charity hastens the arrival of the blessed Messianic Era.